

(29)

At first, marked distinction
was found between
self-aware and it is this.

P

520

At the same time, to be conscious of observing
the consciousness is apt to give results of an
artificial character, [that does not lead to a
perfecting of understanding] ^{but for} because is to too
self-conscious of its observing to be observing,
because it restricts observation to the idea of
consciousness, and because by making special plans
of observation.

Observation should not begin to deal with plans
but focusses upon observation itself which observes
everything. The character of observation is general,
containing all particular experiences. General
observations contain all particular observations

To observe and yet not
to be aware of observing
+ see P 520 +
+ to have the consciousness
of seeing as the essence
of self-awareness. But
one goes against
the other, this can only
be in what to do.
comes for. But as one
perceives also with the
occasional periods when one is not particularly
alarmed without arousing up or from some
alarm at what is doing so. And so still remains, rest period will supplementally
lengthen.

(58)

and ~~it can~~ we will be
surprised that self-
knowledge can be so
frustrated. We will argue
that the psycho-analytic
is still called for because
we have the major
problem ~~in~~ insight in
our conscious mind and our
preconscious or unconscious
so far both these
contents. One will still
ask, are we to know? The
meaning of the dream will
not be revealed by the analysis
and confirming imagery
yet if we do not know the
dreaming is a principal
cause to our suffering and
we cannot know our
subconscious contents -
what have to turn
before we can
understand the episode
of our conscious life.

P. 527
 never & mind of our
 preconscious or unconscious
 so far both these
 contents. One will still
 ask, are we to know? The
 meaning of the dream will
 not be revealed by the analysis
 and confirming imagery
 yet if we do not know the
 dreaming is a principal
 cause to our suffering and
 we cannot know our
 subconscious contents -
 what have to turn
 before we can
 understand the episode
 of our conscious life.

Dreams, in themselves, do not point the way to problems that are ordinarily hidden to the consciousness. Only by studying conscious life can dreams eventually become of informative value in clarifying these hidden struggles.

The imagery, the irrational concatenation of episodes in the dream world, their often superbly artistic symbolization, all this captivates when the dream is consciously remembered and reviewed. But these elements have very little value as compared with the emotional attributes, the basic psychic attitudes experienced towards the dream events. These feelings of ours, these attitudes, we shall find, are just as much present in the waking state where they can be more directly apprehended and intelligently studied to useful effect.

To begin with, there is much forgetting of dreams. Attempts to reproduce the full content of a dream suffers from too much unreliability for if even the rendering of accounts that have been witnessed in the waking state are subject to distortion by the imagination, how much more distorted must be the recounting of what is remembered of the dream life? We cannot know how much of our account is remembered as it happened and how much is garbled or completely forgotten, how much is

P. 528

real and how much manufactured when reviewed in retrospect.

P.528

From the standpoint of reliability, then, we can never achieve through dreams what we can through the direct experience of conscious waking life.

In order to be benefitted by any dream sequence, one must first be able to get understanding of the various aspects of the waking consciousness because of the two, the dream sequence and the waking consciousness, there is no question but that the waking life is much more accessible to study.

P. 529

But if the waking mind remains in its usual state of insensitivity, tension, or confusion, the estimate of subconscious mechanisms will be so much more confused and unreliable.

~~I come to my own
that the subconscious
mechanisms are the cause
of the conscious aspects;
but if we seek for clarity
we see these under-
lying mechanisms in
the ^{conscious} mind & first they
are not clearly &
evident to our conscious.
One will be aware
and alert for the
its obvious problems
how has started?
at all even, to appear
problems & hypochondriacal difficulties
it is impossible to clarify
the problems mind & nothing
from abstruse the common
one~~

As dreams mingle with the waking state, so personal ^{as consciousness} the unconscious - including the subconscious - elements are also part of it. It is by thoroughly acquainting ones self with the consciousness of the waking state that the active elements of the subconscious and unconscious can, through observation, be reached and become known. It is for the consciousness to make its submerged elements known to itself through conscious introspection and nothing else. It is only the inobservant consciousness that makes subconscious and unconscious levels of activity inapproachable [though they must then remain an irritation to the consciousness.]

P 534

Dreams are distorted because are waking thinking is distorted too and it stands to reason that the dreams build upon them but so much more distorted because they, in turn, are a further distortion of the normally distorted thinking process.

P.53 | How many times do we think without bringing a thought to its conclusion? Most of the time so that much of our thinking is, in reality, a shredding of thought.

The state of development of a person is the director of a person's dreams. That does not mean that the dreams will be pleasant or unpleasant, but that they will ~~merely~~ show a struggle of the mind or psyche which will be more or less ~~congruous~~ according to the man himself. That is to say, the expressions of a dream are the ^{exactly} ~~expressions~~ ^{as the} ~~expresses itself~~ ⁱⁿ ~~itself~~ expressions of his true state of character, of the evolution to which his character has actually attained. Most dreams are not ~~visions~~ but a conglomeration of thoughts and emotions which the dreamer ^{as they occur} himself cannot unravel, not ~~only~~ ^{as they} in his dreams but ⁱⁿ ~~in~~ waking states.

P.533 There are, of course, situations in dreams where he accomplishes things which he cannot possibly accomplish in his waking moments. But that is not different from his waking reveries in which he also accomplishes things that are himself for him to do apart from these reveries.

If it is our desire to attain the highest in everything that we do, we must first make a determined attempt to outgrow and conquer the least desirable in us. Then alone can we become the fine instrument that is capable of functioning harmoniously with our lofty ideals.

If one wishes to do good, he must be able to forget the good deeds accomplished as well as the bad. Only then may another be assisted without the interference of conscious or subconscious factors of good or bad as contrasted with the really useful best and the worst which helps one to understand that giving presents ^{when we give,} ~~we are giving ourselves up,~~ an opportunity rather than a duty.

P.541
So it is with thought. Thinking in terms of comparative good and bad sets up values which are personal and limited. Such expediency merely postpones knowledge of the best and worst which can teach far more.

The best in us is neither good nor bad. The best is the utmost we can achieve at any given moment in our lives. Incidentally, what we consider to be our highest values are not really the best because they are merely value. A value is a goal and both are finite.

At all times, we require more than the finite to set our houses

P.539

(A16) the development of this decreased affection for all that is going on inside as well as outside is very necessary if the natural intelligence is to have freedom to expand.

A certain feeling of kindness and warmth has to be acquired to overcome the natural objections which

ordinarily ~~arise out of~~ ^{appear as a result} any efforts which are not for immediately related to ~~expectations pleased~~ A16 self-indulgent pleasure. The purpose of such feeling is to ~~it endow the work~~ ^{it endow} ~~we force~~ back our efforts with a strength that has in it ~~young~~ a

sustaining devotedness and which acts as a constant stimulant ~~encouragement~~

ulus to patience and endurance in connection with the we only profit when we concentrate upon the work instead of on the rewards it may bring. In thinking or reward the work itself suffers and much work we are doing with ourselves. It is good that might come of it which is made manifest as we gradually become

There can be no thought of rewards in this work.

In thinking of a reward, the more it is suffered and more it is gained Everything that is done is simply to become at least

as conscious of the happenings within as those without with clarity of connection between the two as the object of this ~~research~~ undertaking.

You, ^{who are} the observer, stand still. You don't ~~do not~~ rush after thoughts although they may rush by you. First is the clear impression which must be clear and strong, and nothing must interfere with the intensity of reception. What

interferes with intensity is ^{clearly} ~~drawing~~ conclusions, deductions, criticisms, all forms of judgment which ^{in fact} when perception is still vague encourage furtive observation prior to skilled accuracy in observation.

P.507

If one wishes to do good, he must be able to forget the 36
good deeds accomplished as well as the bad. Only then may
another be assisted with the interference of conscious or
subconscious factors of good and bad as contrasted with the
really useful best and the worst. Only then may we realize that when we give, an opportunity rather than a duty has presented itself.

P. 540

So it is with thought. Thinking in terms of comparative
good and bad sets up values which are ~~too~~ personal and limited.
Such expediency merely postpones ~~material~~ knowledge of the best and
worst in us which teaches much more.

P. 541

The best in us is neither good nor bad. The best is the
utmost we can achieve at any given moment in our lives. In-
cidentally, what we consider to be our highest values are
not really the best because they are merely value. A value is
a goal and both are finite.

At all times, we require more than the finite to set our
houses in order. The best is needed and that best is our very
best; not the compromising good which can only give a mom-
entary satisfaction. One should not imitate the tailor who
thinks to economize by stretching his fabric. The garment
must be cut adequately without skimping or the customer will
and how will that profit us?
be displeased. If we lose his trade, ~~what will be the profit?~~

P. 542

It is really just as easy to think to the ~~maximum~~ ^{optimum} of one's capacity as it is to continue ~~a~~ mediocre existence which we confuse with living. Basically, it is a question of direction. Devoting ^{rightly directed} ourselves to the development of a more powerful physique, the feat that was formerly impossible is no longer so. If, single-mindedly, we determine to master the techniques of business, we become business men. And if we ~~devote ourselves~~ to learning ^{useful} what we are - not for the ulterior motive of becoming an academic Buddha smiling complacently at those who come to worship at our shrine - then we may ^{then} fulfill the purpose for which ^{it may be}, we were born.

P. 543
One should not make a beginning because it is easy. Ease is merely another horizon. Nor should one begin because he is inspired by a great vision or ~~finds~~, at last, the leader who may be confidently followed.

P. 544
One begins without inflated visions ^{since} ~~for these are soon~~ any serious obstruction. One begins without ~~all~~ leader for the true leader knows that any sect or ~~ism~~ must sooner or later ~~suffer~~ has enough to do to lead himself. ^a Determination ^{the banners are worshipped when that which the banners symbolized is forgotten.} One begins when he is ready.

32

P 521

intensives itself excluded
the day-dream, or
the dream-episodes of
sleep; the thoughts
and intentions - regard
asleep, ~~and awake~~
~~the dreams~~,
~~when~~ patterns which characterize
are no longer a feature in
moment, etc.

but if observation becomes held in particularized channels, it loses not only in possibility of scope but in the perfecting of naturalness of attitude. It becomes a ~~narrow~~ wishful behavior of the mind because the condition which aims to observe is no longer connected with the general nature of the individual which lies withdrawn and hidden.

Usually there is no interest in the whole of one's consciousness but only as it pertains to specific conditions and events. This fractional contact with oneself never reveals the character-content of one's entire nature, which can only unfold by sacrificing the personal attitudes of the ego-creature which is always at work to justify to itself everything it does in its self-confessions of wrong-doing, by which it succeeds to bar the way to right adjustment which would mean the giving up of its spurious personality.

I wish to consider if I am honest in my friendships, but how can I know these by restricting my study to only the honesty and sincerity I evince in my friendship. I must know my general character so I must observe generally. It is that general observation which can only let me see if my feeling and thinking are honest and sincere and whether that honesty and sincerity is not helping me to practice self-deception, because there is such

P. 522

unfold and
study all ab
opinions, an
no, my own, but
of the
for others
but not
as needed
is, now)

P 523

a thing as an artificially created honesty and sincerity which is the holding fast to selfish desires and wishes.

P.523

~~If I observe myself and usually I am too diverted by too many impressions or by focussing even upon one, in this diverted consciousness I know is mingled the subconscious and unconscious elements of mind-activity. The conscious mind is by no means actually shut off from all other mind levels.~~

P.524

~~But if I were to cling to the superficial level which we call (the consciousness, that consciousness is insufficient to seize upon its submerged elements, which are no less active) for actual severance between them does not exist. It is only that the superficiality of the consciousness is not in a position adequately to experience its no-less active psychic surroundings which in consequence remain obscured... to the restricted sight.~~

P.535

~~If one sees a motion picture many times, an enormous quantity of interest-matter appears which had remained hidden before. Observation has become not only a gathering of more and more details but is increasingly penetrative until the substance of thought and feeling can be pursued as an uninterrupted unit independent of isolated suggestions which in the beginning were predominant in thought.~~

P.536

One no longer sees a motion picture. One sees a

reality, a life one has not seen before. Discovery

increases with the familiarity of the concentration

P.537

and makes a study of one's own behavior

And yet we will still be sceptical that practice in self-discipline can do very much for us. We will argue that the highly trained psycho-analyst is called for because our major problems have their origin in the subconscious strata of mind which the person of average intelligence and education is unable to sound. How, we will ask, is one to know, in the absence of professional advice, the meaning of the dream with all its irrational and highly symbolic imagery. And if we do not know the dream as a principal avenue to the subconscious mind, then how are we to know our subconscious dilemmas which, so the argument goes, have to be known if we are to make sense out of the reflected dilemmas of our conscious life.

Not used

(3)

The consciousness continually receives impressions from other levels; ^{only} in this way, submerged contents make themselves felt. But such impressions are in too vague rapport with the consciousness that is ^{conscious & vital} half ~~faint~~ to provide for any comprehensible or self-enlightening acquaintance with their content.

P525

Only by continuously observing the sensations of conscious life do its perceptive faculties become strengthened and bring it ^{which in turn, brings it} into closer rapport with other subjective levels. In proportion as insight into the patterns of the waking state progresses, ^{the} the creations ^{of} the subconscious as they appear in dream patterns ^{patterns of the so-called sleeping consciousness}, also become increasingly clear to the understanding.

P526

34

P. 527

which ceases to be less and less distracted by the tensions produced by the ^{exercising} making of special efforts. It ^{continually knowledge & M. self} ceases to invoke efforts, the very idea of which constitutes ^{an} interference, until the effort becomes an unconscious act.